

## Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY  
BY THE AUTHOR OF "OUR NEST," "A SAILOR'S  
DAUGHTER," ETC.

## CHAPTER XIII.—Continued.

"Do you hold that philosophy yourself, Miss Norris?" asked Mr. Denston, who had been leaning back in his chair, listening.

Hester was somewhat startled by the direct address, but she replied coldly—

"Certainly I do."

"Pray, do not let us have any of your sceptical opinions, Philip; I would rather Miss Norris should not hear them."

"That is a word which is badly used, Georgina. Your use of the word to imply a wicked disbelief in whatever you yourself happen to believe is essentially a woman's use of it."

"You know that when you call at women, Philip, I never answer you. A misogynist only expresses his exaggerated opinions for the sake of being contradicted."

"On the contrary, though it is sport to you, it is death to us. I should be glad enough to have faith in women if I could know them worthy of it. Goodness knows men are bad enough, but, on the whole, there is more possibility of worth in them. At any rate, there is so, to certainty: One knows where one is with men."

"I should think you know very little of women, Mr. Denston," said Hester quietly.

"Oh! that was what your sister said; but if you had the personal acquaintance of a rattlesnake, would you think it necessary to extend your acquaintance with the tribe in order to form a just opinion of it? I put an extreme case."

"You do," said Hester drily. "I am sure you must feel your argument unanswerable."

Denston looked at her with some interest, and, with a woman's susceptibility, she felt that he did. She hoped that he felt ashamed of himself, and the idea just flashed across her that a woman's influence might reclaim this young man.

"Shall I justify myself? I warn you that I should be very rude," he said.

"If you like," said Hester. "The rudeness is quite your own affair."

"Very well. Since you incite me to it, take what we started from. You and my sister profess to believe that the lower classes are—as you have been reading—as a mass, in a state of ignorance and vice, and that they are, in fact, though living in a Christian country, worse heathen than African negroes, because they have the vices of civilisation in addition to those of the savage. You also believe that they are in danger of punishment hereafter. Is it not so?"

Hester bowed.

"Well, what do you do to make one among them better? Does their condition even distress you? Not it. You lead your rose-water lives, and go to church on Sundays, drawing your skirts away from the very poor wretches you profess to commiserate. The glib prayers repeated, back you go, and shut yourselves into your comfortable homes, and go to sleep all Sunday afternoon."

"Your mistake, Philip, is in supposing that the work of reclaiming the lower classes belongs to all equally. There are many spheres of labor in the world," said Miss Denston, in a tone of calm superiority.

"My intention, Georgina, was to point out the insincerity of a woman's nature—that she can profess so much, while she in reality feels so little."

Hester had not been so entirely proof as Miss Denston against the dart thrust at her. She was a person who desired approbation, and could not calmly sustain reproach, however unjust. And was this entirely unjust? But at least it was unjust coming from this man. She said—

"I think those who bring such charges against women should be very sure of themselves."

"Well said, Miss Norris. Do I live in a glass house? Well, not so far as profession certainly. No one can accuse me of professing too much regard for my fellow creatures." And he laughed drily. "My sister calls me a sceptic, which, with her, I believe, means an infidel—but it is of things on earth that I am an infidel."

"I am not aware what your beliefs are, Philip. You know that you do not give me your confidence. I can only judge from your cynical way of talking."

"I would rather," said Hester, "feel much and do nothing, than I would have neither the feeling nor the doing."

"I have no doubt you would; but give me honesty before all other virtues."

Hester rose, feeling it was quite time to go. She had heard enough of this kind of talk. She feared that after all she would not be able to influence Mr. Denston, and felt that she had been rather presumptuous to think of such a thing when his sister had failed. She had always treated this brother very haughtily, but that was quite a different thing from his treating her rudely. She had always supposed that men regarded girls with veneration and admiration, and that if the girls stepped down to them they would receive such advances with gratitude. From which it will be seen that if Mr. Denston knew very little of women, neither did Hester know much of men. As Hester bowed her adieu to him, Mr. Denston smiled, and a singularly pleasant and frank smile it was, which lit up his dark face astonishingly.

"I have been very rude, I am afraid," he said; "the fact is, I ought not to talk to women—I have not the knack of it. I am too great a bear. But I fancy now that your sister would not have been offended. She would have annihilated me with some epigrammatic remark or other, wouldn't she?"

"I dare say she would," said Hester smiling in her turn. "I think Grace is more like a man than a woman."

"That was how she struck me."

When Hester reached home, she found on re-verting to her train of thought before leaving it, that it no longer possessed all her mind. She was no longer absorbed by her difficulties. She had in fact passed through that happily commonplace process of having her thoughts diverted, than which there is no tendency of the human mind more useful in every-day life, though when we are young and sentimental we are inclined to rebel against it. When Hester began to brood over her troubles she found that images and thoughts suggested by her visit over the way would persistently intervene between her and them. This was natural enough in one used to so secluded a life, in which the entrance of a new personality was an event; and Miss Denston's brother, hitherto merely a lay-

figure, had become that to-day—a disagreeable personality perhaps, but still a personality. Of the images and ideas which her mind retained there were two which were most vivid—one was the look of sadness which she had surprised in Mr. Denston's eyes—the other, that new idea, that men could criticise women—could be even harsh in their judgments, and unsparing in expressing them. It was a shock to the romantic theory of the relations between men and women which girls who have not been enlightened by brothers are likely to construct from their readings in prose and verse. No doubt Mr. Denston was exceptionally rude in expressing his views, but still there must be others who thought, if they did not speak, as he did. She was so absorbed by her new sensations that even the return of her mother and Grace hardly restored all the old ones, though it was not to be expected that she should greet them with a smiling face or any little offices of welcome. This was left for Kitty, who was more than usually glad to receive Grace home again, and who went up with her when she went to take off her outer garments.

"Oh, Grace," she said, "you can't think how glad I am you are come back."

"Are you, little midget?"

Grace put her forehead under Kitty's chin and smiled at her.

"Hester has been so sad all day, and oh! I have wanted to tell you something so—I am quite frightened to go to bed, for last night I woke up, and, fancy! Hester was crying—sobbing and crying. I didn't know what to do—it was so dreadful!"

"Did she say what was the matter?"

"No; I did not speak a word. Do you think it was because she does not like me to sleep in her room? because I know she doesn't?"

"How do you know?"

"I don't know—I feel."

"Well, it is evident you don't like it, at any rate. Would you like to sleep in the box-room if I made it nice for you?"

"Oh, yes, indeed I should! Anywhere but where I do."

"Well, we'll see what can be done."

And the two went down stairs hand in hand.

That evening Grace took the opportunity of saying to Hester, when the rest were gone to bed—

"Do you know Hester, I have discovered one of the things in which I have ridden rough-shod over your feelings?"

Hester colored painfully, and could not lift her eyes to her sister's face. She imagined that something was coming out concerning the letter, and it was a critical moment.

"You do not like to have Kitty in your room," continued Grace.

Hester lifted her eyes slowly, and fixed them on her sister. In those calm hazel eyes there was wonder, and something like scorn, and Grace saw it. Still, Hester did not speak, and Grace said with an unusual timid utterance—

"Is it not so?"

"Yes, it is so," said Hester. "But is that all you were going to say to me?"

Grace went quite pale under Hester's look. She stood as if fascinated for a moment, and then she turned and went out of the room with quick steps, and Hester heard her go down stairs, but she did not hear the passion of sobbing into which Grace broke when she was safely alone. Hester wondered why she did not go to bed, and by-and-by went up herself, not sorry to escape bidding her a formal good-night.

There were no traces of tears on Grace's face when the family met in the morning, but it wore a graver, more pre-occupied look than was natural to it. After breakfast, when Hester and Kitty had retired into the back dining-room, Grace went up stairs to examine the adaptabilities of the box-room as a bedroom for Kitty. It was a kind of task which suited her, for it taxed her ingenuity, and gave scope for clever contrivance. With the lumber piled together on one side, and an old curtain furled up to hang in front of it, a piece of carpet put down, and a table contrived out of boxes, and cunningly draped, she thought the room would do very well, and Sarah was summoned to supply the physical force necessary to the bodying forth of her mistress's ideas. Grace for a time forgot the trouble that had been weighing on her in the interest of her occupation. "I only hope Kitty will not be frightened by the curtain," she said to herself, as she contemplated her work; "it would be a perfect horror to me. To have a cupboard in the room is bad enough, but how much more room for imaginary ghosts here! But I don't believe Kitty is superstitious enough to think of being frightened, if the idea is not suggested to her."

Kitty, as soon as she was released, ran up stairs, having a suspicion of what was going on, and the result of Grace's labors met with a delighted reception. It was all so charmingly novel. Hester also went up stairs to her room, but with more delay and slower steps than Kitty's. When she got there she stood in blank amazement—the corner in which Kitty's little bed had stood was vacant. She could here Grace, and Kitty talking to each other. For a moment she stood astonished. Then she called—

"Grace!"

And Grace heard at once, and came into the room.

"What have you been doing?" asked Hester.

Grace told her, adding—

"I thought you would be pleased."

"I think I ought at least to have been consulted," said Hester coldly, moving away to her toilette table.

"I was intending to ask you about it last night," Grace said, hesitatingly.

Hester would know why that intention had not been carried out, without further explanation.

"I extremely regret this," continued Hester: "it will not have a good effect upon Kitty. I did not wish her to think that I would rather be without her in the room."

Grace did not quite know what to say. She had calculated upon the acquiescence of both parties in the new arrangement, without any questioning. She did not wish either to know that the other disliked the old one.

"I had no need to tell Kitty that," she said; "she was delighted with the novelty."

But Hester was not of an unsuspecting temper, and was not to be put off easily.

"Has she told you she dislikes to be with me?" she asked, turning round sharply.

"She told me that you wake her when you come to bed at night."

Hester's face had flushed, and tears of mortification started to her eyes.

"She might have told me that," she said; and she turned away with a heart heavier even than it had been before.

(To be continued.)

## Sabbath School Work.

## LESSON HELPS.

## SECOND QUARTER.

## JESUS AT THE WELL.

LESSON V., May 2, John iv., 5-26; commit verses 23-26.

GOLDEN TEXT.—"God is a Spirit: and they that worship Him must worship Him in spirit and in truth"—John iv., 24.

TIME.—December, A.D. 27. About eight months after the last lesson.

PLACE.—Jacob's well at Sychar, a part of the ancient Shechem, at the foot of Mount Gerizim. The well was one-half a mile from Sychar, and two miles from Shechem, between Mounts Ebal and Gerizim in Samaria.

INTERVENING HISTORY.—Soon after the interview with Nicodemus in our last lesson, Jesus left the city of Jerusalem and spent several months in Judea teaching and baptizing through his disciples. The crowds left John and came to Jesus, which gave occasion for a further testimony of the Baptist to Jesus. In December Jesus left Judea to go to Galilee, and in passing through Samaria on his way came to Jacob's well, the scene of to-day's lesson.

HELPS OVER HARD PLACES.—5. *Jacob gave:* Gen. xlviii., 22. *6. Jacob's well:* 9 feet in diameter, 105 feet deep, formerly; now, 75 feet, dug in solid rock. *Sixth hour:* probably six o'clock in the evening, Roman reckoning; by Jewish reckoning it would be 12 o'clock, sixth hour from sunrise. But John was writing in Ephesus among Romans. *8. Meat:* food. *9. Jesus have no dealings with Samaritans:* no free social intercourse, but would buy and sell. They had rival forms of religion, rival temples. The Samaritans accepted only the five books of Moses as their Bible, and were partly descended from heathen ancestors (2 Kings xvii., 6, 23, 24). *10. Living water:* flowing as from a fountain. *The Holy Spirit, bestowing spiritual life* (John vii., 37). *13, 14. Thirst, never thirst:* every person is full of desires, bodily, mental, spiritual. The world cannot satisfy the soul. Jesus Christ sanctifies the natural desires, and satisfies the spiritual, the longing for happiness, for worthy life, for friendship, for forgiveness, for eternal life, for God. *16. Go, call:* said in order to convince her of sin, that she might seek the living water. *20. Our fathers, etc.:* a question of great interest to her. The Samaritan temple was on Gerizim close by. *22. Ye worship, etc.:* that which ye know not. They accepted only a part of the Bible, and therefore their knowledge of God was imperfect. *Salvation of the Jews:* promised in their Bible, and the Messiah was to be descended from them and born among them.

SUBJECTS FOR SPECIAL REPORTS.—Intervening history.—The Samaritans.—Jacob's well.—Living water.—The place of worship.—God our Father.—Worshipping in spirit and in truth.—Salvation is of the Jews.

LEARN BY HEART vs. 10, 13, 14, 23, 24.

## QUESTIONS.

INTRODUCTORY.—Where was Jesus in our last lesson? With whom did He have a long conversation? Where did he go after that? (iii., 22.) How long did he remain there? Doing what? Why did he leave? (iv., 1, 3.) For what place? At what season of the year?

SUBJECT: THE WATERS OF ETERNAL LIFE.

I. THE THIRSTY ONE (vs. 5-9).—To what place did Jesus come on his way to Galilee? What can you tell about Jacob's well? Why did Jesus stop there? What can you learn about Jesus' human nature from his becoming weary? What time of the day was it? Who met him there? What do you know of her character? What favour did Jesus ask of her? Why? What did she reply? Who were the Samaritans? Why did they have no dealings with the Jews?

II. THE WATER OF LIFE (vs. 10-15).—What was Jesus' reply to the woman? Did she understand him? (vs. 11, 12.) How did Jesus further describe the living water? Why is it called living water? What did He mean by this living water? (John vii., 37-39.) What will it do for us? In what respects is the Gospel like water (as free, abundant, cleansing, etc.)?

III. PREPARING THE THIRSTY TO RECEIVE IT (vs. 16-18).—What did Jesus say to her then? How would this convict her of sin and need? Why must we feel our needs before we will seek the living water? (Rev. iii., 17.) Have you sought this living water?

IV. TRUE WORSHIP (vs. 19-26). What question did the woman now ask Jesus? Why was it important to her? What was the difference between the Samaritans and the Jews? Whom did Jesus say we must worship? In what place? In what way? What is worship? What is it to worship in spirit and in truth? What reason is given? (v. 24.)

How does God's name "Father" help us to true worship? Are forms of worship wrong? What can we do to increase the spirit of worship? How is salvation of the Jews?

## PRACTICAL SUGGESTIONS.

- I. We may be weary in Christian work, but not of it.
- II. Christian service may refresh our weary bodies.
- III. We should take every opportunity of doing good.
- IV. Sect, race, social position, rivalries, should never keep us from kindly service or religious help.
- V. Man is full of thirst for earthly good, happiness, forgiveness, larger life, friendship, eternal life, God.
- VI. This world cannot satisfy these thirsts. (See Solomon's experience in Ecclesiastes.)
- VII. Jesus Christ satisfies every thirst.
- VIII. The Gospel is like living waters—refreshing, abundant, free, cleansing.
- IX. True worship is sincere, spiritual, of the true God, loving, obedient.

"If you git out my way, doctor, any time," said a Yankee farmer, "I wish you'd stop and see my wife. She says she aint feelin' well." "What are some of her symptoms?" "I dunno. This mornin', after she had milked the cows, an' fed the stock, an' got breakfast for the hands, an' washed the dishes, an' built a fire under the soft-soap kettle in the lane, an' done a few chores 'bout the house, she complained of feelin' kinder tired. I shouldn't be surprised if her blood was out of order. I guess she needs a dose of medicine."

## MEETINGS OF PRESBYTERY.

OTTAWA.—An adjourned meeting of the presbytery was held in St. Andrew's church on 31st ult. Mr. Jamieson, of Aylmer, resigned his pastoral charge at Aylmer. The resignation was accepted, to take effect on the fourth of April. Mr. Whelan was appointed to visit Casselman, and Mr. Bayne to visit Bealbrook and South Indian. Dr. Moore submitted the report of the committee on French Evangelization. The report which was very full was received and adopted. Mr. Faries submitted the report of the Home Mission Committee, showing the excellent work done within the bounds of the Ottawa presbytery by the Augmentation Scheme, not only in bringing greater comfort to ministers of congregations which participate in the benefits of the Scheme, but also in securing an advance of stipend in many that have never participated in the Scheme at all. The report was received and adopted. Mr. Glasgow of Richmond, was appointed moderator of the session of Camp, Kilmuir and Lowrie's, with power to moderate in a call as soon as the congregation is prepared to go forward. Mr. Clark, of New Edinburgh, was appointed to represent the presbytery on the synod's committee of bills and overtures. —J. WHITE, Clerk.

LUNenburg and Shillburne.—This presbytery met at Hildgewater on the 17th March. The report on Temperance was read and received, and it was agreed to suggest that the Assembly's committee propose a simple constitution for congregational and S. S. Temperance Societies, such as the Assembly of 1884 recommended congregations to form under control of Sessions. Report on the State of Religion was also received, and presbytery held an informal and interesting conference regarding its suggestions. Applications for grants from Augmentation Fund were disposed of, excepting one, which was deferred for further information. The presbytery was asked by Synod to raise \$500 for Augmentation. All the congregations were visited, and about \$410 will be raised, besides an increase in local stipend, amounting to \$75, and this will be done without lessening the contributions to other schemes, which, indeed, will be somewhat greater than last year. In the evening an hour was spent in devotional exercises, and the sermons were considered. Presbytery unanimously and heartily approved of the principle of unification of foreign mission work, and the plan sent down by Assembly to effect the same. The plan for printing Assembly minutes and reports was also approved. The semis agent supply of vacant charges was laid over for further consideration. Rev. A. Brown, New Dublin, resigned his charge. The usual steps will be taken. Presbytery adjourned until the 23rd March to consider applications for Augmentation grant for Shillburne. Rev. Joseph A. Rand and Rev. E. D. Miller were appointed Commissioners to the next Assembly. —D. STILL, Clerk.

SAUGVEN.—The presbytery met in Knox church, Harrison, on the 16th March. Mr. Crozier was appointed Moderator for the next six months. Mr. Stralich gave in a minute of Mr. Nicol's resignation, which was received and adopted. The Rev. J. K. Smith, of Galt, was nominated as Moderator of the next General Assembly. The presbytery agreed to unite Woodland with East Normanby and Ayrton. Mr. Stralich was appointed Moderator of Session. Mr. Morris was appointed Moderator of the Session of North Lether, Knox and Gordonville. Mr. Stralich was appointed to obtain supply for both congregations. Leave was granted the people of Riverview to build a church. Mr. Wilson was appointed to ordain elders in Riverview and Corbuden, and to act as Moderator of the Session when formed. The Commissioners to the General Assembly are Mr. McLeod and Dr. Campbell, by rotation, and Messrs. Morrison and Wilson, by ballot, ministers; and Messrs. Peter McGregor, James Murdoch, Alex. McPherson and John Inkster, elders. Pastors appointed to visit and receiving congregations reported, and the grants needed were applied for. The home mission agent was instructed to obtain the required number of students for the mission fields during the summer. A call, with relative papers, was presented and read from Free St. John's, Walkerton, to the Rev. Dr. Campbell. It was agreed to cite parties to appear at an adjourned meeting in Mount Forest, on 13th April, at half-past one o'clock, p.m. —S. YOUNG, Clerk.

BRUCE.—This presbytery met in Knox church, Paisley, on March 9th. In accordance with the recommendations of the committees appointed to visit augmented congregations, it was agreed to apply for a grant of \$70 for North Brant and West Bentinck, and \$150 for Hanover and North Normanby. It was reported that Elmhurst had added \$50 to the minister's stipend, and that Allenford had resolved to put forth an effort as at make a grant from the fund unnecessary. Mr. Beamer tendered his resignation of the charge of St. Paul's church, Walkerton, with a view to the union of the two congregations in that town. Commissioners were heard who expressed the satisfaction of the congregation with Mr. Beamer and their desire to retain him as pastor, unless the effect of his resignation would be the union of the two congregations. The resignation was accepted, and Mr. Dun can appointed moderator of session. The presbytery declined to make any nomination to the new chair in Knox College, and recommended that in view of the financial state of the college fund the present arrangement as to lectureships be continued and that no further expense be incurred by the college board without consulting the church. A call from the congregation of P. St. John's, Walkerton, to the Rev. John Campbell, B.A., Ph.D., of Harrison, signed by 142 members and 103 adherents, and promising a stipend of \$1,000 a year, was sustained and forwarded to the Saugven Presbytery. Messrs. Anderson, Wardrope, Paterson, Greig and Duncan, ministers, and Messrs. Johnston, McLagan, Burgess, Eckford and Craig, elders, were appointed as communion to the General Assembly. Dr. Wardrope, of Guelph, was nominated for the Moderatorship of Assembly. A call from the congregation of Glamis to the Rev. John McMillan, of Mount Forest, signed by 78 members and 109 adherents, and promising a stipend of \$600 a year with manse was submitted and read. It was agreed to sustain the call and apply for a grant of \$150. The Home Mission Report was presented by Mr. Tolmie, and having been considered its recommendations were agreed to and forwarded to the Assembly's committee. Mr. Moody tendered his resignation of the pastoral charge of Balaklava in order that the proposed arrangement for supplying Balaklava in connection with St. John's, Walkerton, might be carried out. The resignation was allowed to lie on the table till next meeting when all parties are cited to appear. The same action was taken in connection with Mr. Greig's resignation of the charge of Knox church, Paisley. A telegram was read from the Clerk of the Presbytery of London intimating that Mr. Cameron had declined the call to North Bruce, and that the presbytery had refused to translate. Leave was granted to moderate in another call. A minute of the resignation of Mr. Currie was adopted and a copy ordered to be forwarded to him. Mr. Currie's application for leave to retire from the active duties of the ministry and for a grant from the Aged and Infirm Ministers' Fund was forwarded to the Assembly with the presbytery's recommendation. Mr. Ferguson submitted an elaborate and carefully prepared report on the state of religion which was adopted and forwarded to the synod's committee. —JAC. GOURLAI, Clerk.

THE Rev. W. R. Frame, one of our most valued ministers, who has been constrained by the state of his health to retire from the active work of the ministry, is now editor of the *Charlottetown Protestant Union*. Mr. Frame is not without experience in connection with the press—he having been for years a valued contributor to several journals. He has the literary instinct. We wish him great success in his new sphere of labour. —*Halifax Witness*.